

CONTENTS

INTRODUCTION (by the Author)	2
The meaning of Salāt and Salām	3
Reciting Durood Shareef	4
Warning for those who refrain from reciting Durood	5
Significance and virtues of Durood	6
Peculiarities of Durood Shareef	10
Anecdotes pertaining to Durood Shareef	13
Masāil (laws) pertaining to Durood Shareef	18
The occasions of Durood Shareef	20
Miscellaneous Ādāb (etiquette) pertaining to Durood Shareef	22
Some subtleties of Durood Shareef	23
The forms of durood shareef	26
Forty hadith forms	27
Forms of Salāt	27
Forms of Salām	37
Durood Shareef of Sahābah and Tābi'een	43
The Asāneed (chains of narrators) of the forty narrations	47
Durood in poetic form	51



صَلِّ يَا رَبِّ عَلَى مَنْ هُوَ مِنْ بَارِقَةِ
السَّيْفِ قَدْ أَذْهَبَ قَطْعًا بَصَرَ الشَّمْسِ

صَلِّ يَا رَبِّ عَلَى صَاحِبِ نَوْرِ الشَّرَفِ
مَيِّزَ النَّاسِ بِهِ الْفَصْلَ مِنَ الْأَجْنَابِ

صَلِّ يَا رَبِّ عَلَى مَنْ لَنَجْعِلَ الْكَرَمَ
فِي رِيَاضِ الْأُمَمِ الْيَوْمَ لَنَا الْغَتَّاسِ

صَلِّ يَا رَبِّ عَلَى مَنْ يُغْنَاءُ الْكَرَمَ
مِنْ بُيُوتِ الْفُقَرَاءِ يَذْهَبُ بِالْإِفْلَاسِ

صَلِّ يَا رَبِّ عَلَى عَثْرَتِهِ الظَّاهِرَةِ
وَعَلَى الصَّحْبِ مَعَ الْحَمَزَةِ وَالْعَبَّاسِ

صَلِّ يَا رَبِّ عَلَى مَنْ لَا وَيْسَ مِنْهُ
طَهَرَ الْقَالِبَ وَالْقَلْبُ مِنَ الْأَدْنَابِ

THE END

These pages were compiled by Ashraf Ali in
the year 1360 Hijri.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

INTRODUCTION

(BY THE AUTHOR)

اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ حَمْدًا مُتَوَاتِرًا، وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسِيِّكَ وَ
رُسُلِكَ سَلَامًا مُتَوَاتِرًا وَإِلَّا الرِّضْوَانُ عَلَى اللَّهِ وَأَصْحَابِهِ مُتَوَاتِرًا.

O Allah! Our Rab, for You alone are all praises – praises in profusion.

Salât and Salâm in abundance on Your Nabi and Rasool And (Your) Pleasure on his Family and his Companions perpetually.

Once while on a journey, I met Hafiz Saeed Ahmed in Keranah. He expressed the wish for the compilation of a treatise on Durood Shareef. Although I explained that the books extant on this topic by other authors are adequate, he insisted on the compilation in view of the special style which he had in mind – a style differing from that of the others.

Even though there was no incumbency to compile such a book (in view of the existence of several books on the subject), I thought that there is no doubt in its merit. Also it will be in fulfillment of the wish of a pious servant of Allah. Readers will certainly benefit.

I therefore commenced this booklet in The Name of Allah Ta'ala. Durood Shareef is the capital of the one who seeks the happiness of the Akhirah. Bearing this in mind and the request of Hafiz Sahib, I am naming this treatise *Zâdus Sa'eed* (Capital of the Fortunate).

May Allah accept it and make it for me a capital of happiness.

At the end of this treatise has been added a Durood Shareef in poetic form which will serve the purpose of increasing enthusiasm.

THE MEANING OF SALĀT AND SALĀM

(By the Translator)

Allah Ta'ala commands in The Quran Shareef:

يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

"O People of Imān! Send Salāt (Durood) and Salām (salutation) in abundance on him (i.e. Rasūlullāh sallalāhu alaihi wasallam)."

According to The Quran Majeed even Allah Ta'ala and the Malaai-kah engage in Salāt (Durood) on the Nabi sallalāhu alaihi wasallam.

In Arabic the term صَلَاة (Salāt) has several meanings, viz. *rahmat* (mercy), *dua* (supplication), and *madah* (praise). When the word is related to Allah Ta'ala it means the bestowal of His Rahmat. The Salāt of the Malaai-kah means their dua for Rasūlullāh sallalāhu alaihi wasallam. When Salāt is recited on Rasūlullāh sallalāhu alaihi wasallam by the Mumineen, it means the invocation of praises on Rasūlullāh sallalāhu alaihi wasallam.

The word *Salām* commonly translated as peace or blessings or salutation, means '*as-salāmah*', which in turn means to be kept safe from defects and calamities. Thus, the meaning of **السَّلام عَلَيْكَ** is:

"May you be kept safe from all defects and calamities."

The word *Salāt* is popularly translated as Durood.

صَلِّ يَا رَبِّ عَلَى ذِي نِعْمٍ وَآيَةٍ
أَعْمَرِ الْيَوْمَ عَلَى الْخَيْرِ يَا مَعْشَرَ

صَلِّ يَا رَبِّ عَلَى صَاحِبِ شَرِّهِ حَسَنٍ
فَرَّقِ النَّاسَ مَتَى جَاءَ مِنَ النَّسَائِسِ

صَلِّ يَا رَبِّ عَلَى ذِي حَكْمٍ أَمْنَةٍ
تَدْفِئُ الْخَلْقَ الْجَنَّةَ فِي الْخَشْرِ بِلَا وَسَائِسِ

صَلِّ يَا رَبِّ عَلَى مَنْ هُوَ لَوْ لَاهُ لَهَا
يُسْمَلُ الْكَافَرِيَّةُ الْكُونُ مَعَ الْخَسَائِسِ

صَلِّ يَا رَبِّ عَلَى مَنْ هُوَ مِنْ عَصَمَتِهِ
يُعِصِمُ الْخَلْقَ مُجِيدِهِ مِنَ الْخُسَائِسِ

صَلِّ يَا رَبِّ عَلَى مَنْ هُوَ مِنْ عَازِدِيهِ
كَهْ تَصِلُ قَطُّ إِلَيْهِ يَدِي الْوَسَائِسِ

Reciting Durood Shareef

1. Allah Ta'ala said:
"O people who have accepted Imān! Recite Durood on Rasūlullāh sallallāhu alaihi wasallam."
(Surah Ahzaab)
2. Rasūlullāh sallallāhu alaihi wasallam said:
"Recite Durood on me in abundance on Fridays, for Durood is presented to me (on Fridays)."
(Abu Dawood, Nasāi, Ibn Majah and Ibn Hibbān)
3. Rasūlullāh sallallāhu alaihi wasallam said:
"Recite Durood on me in abundance, for it is a purifier for you."
(Abu Ya'la Mūsali)
4. Rasūlullāh sallallāhu alaihi wasallam said:
"When I am mentioned in the presence of someone, he should recite Durood on me."
(Nasāi, Tibrāni, Abu Ya'la, Ahmad)
5. Rasūlullāh sallallāhu alaihi wasallam said:
"Whoever speaks of me should recite Durood on me."
(Abu Ya'la Mūsali)
6. Rasūlullāh sallallāhu alaihi wasallam said:
"Continue reciting Durood on me. Your Durood reaches me from wherever you are."
(Nasāi)

Conclusion: Durood in Poetic Form

صَلِّ يَا رَبِّ عَلَى رَأْسِ قُرَيْشِ النَّاسِ
 مِنْهُ لِلْحَقِّ أَمَانٌ بِرَمَانِ النَّاسِ
 صَلِّ يَا رَبِّ عَلَى مَنْ هُوَ فِي حَرِّ غَدَا
 كُلِّ مَنْ يَنْظُرُ يَنْفِقُهُ رَجِيحُ النَّاسِ
 صَلِّ يَا رَبِّ عَلَى مَنْ يَرْجَاءُ الْكَرَمَ
 خَصَّ مِنْ جَاءِ الْيَوْمِ الْغَمُورُ النَّاسِ
 صَلِّ يَا رَبِّ عَلَى مُوَيْسَ كُلِّ الْبَشَرِ
 مُبْدِلِ الْوَحْشَةِ فِي الْقَبْرِ بِاسْتَيْتَابِ
 صَلِّ يَا رَبِّ عَلَى رُوحِ رَجِيْسِ الْوَسْطِ
 نَشْدِي نَحْنُ عَلَى أَرْجُلِهِ بِالنَّاسِ

Warning for those who refrain from reciting

Durood

1. Rasūlullāh sallallāhu alaihi wasallam said:
"A gathering devoid of the mention of Allah Ta'ala and Durood for Rasūlullāh sallallāhu alaihi wasallam will be a cause of regret on the Day of Qi'yamah even though they will enter Jannat."
(Ibni Hibbān, Abu Dāwood, Tirmizhi, Nasāi)
2. Rasūlullāh sallallāhu alaihi wasallam said:
"A great miser is he in whose presence I am mentioned and he refrains from reciting Durood on me."
(Tirmizhi, Ibni Hibbān, Mustadrak)
3. Rasūlullāh sallallāhu alaihi wasallam said:
"May that person be destroyed who refrains from reciting Durood on me when I am mentioned in his presence."
(Tirmizhi)
4. Rasūlullāh sallallāhu alaihi wasallam said:
"Whoever forgets to recite Durood on me, has lost the way of Jannat."
(Ibni Mājah, Hulyah)

Apparently, the narrator has abbreviated the narration. I (i.e. Hazrat Maulana Ashraf Ali Thanwi) have, therefore, added the Salām to complete the Durood.

34. Imām Mālik rahmatullahi alaihi narrates this Hadith in Muatta, stating that Hazrat Ibni Umar radhiyallāhu anhu used to recite this Durood. (Si-āyah)
35. Imām Mālik rahmatullahi alaihi narrated this Durood from Hazrat Aishah Siddiqah radhiyallāhu anhaa who used to recite it. (Si-āyah)
36. Also narrated from Hazrat Aishah Siddiqah radhiyallāhu anhaa by Imām Mālik rahmatullahi alaihi. (Si-āyah)
37. Narrated by Tahāwi from Hazrat Abū Mūsā Ash'ari radhiyallāhu anhu. (Si-āyah)
38. AbūDāwood narrated this Durood from Hazrat Abdullah bin Umar radhiyallāhu anhu. (Si-āyah)
39. Muslim, Ibni Hibbān and Hisne Haseen.
40. Narrated in Musannaf Ibni Abi Shaibah and Hisne Haseen.

REFERENCE FOR THE THREE FORMS OF DUROOD RELATED TO SAHĀBAH AND TĀBĪ'EEN

1. Salāmatul-Kindy narrates that Hazrat Ali radhiyallāhu anhu would teach this Durood to people. (Hāshiyah Dalā'il from Shifā of Qādhī Iyādh)
2. Ibni Mājah narrated it from Hazrat Ibni Mas'ūd radhiyallāhu anhu. The Sanad is described as Hasan Mauqoof. (This is a technical designation for a category of Hadith). (Si-āyah)
3. This Durood has been narrated by Hasan Basri rahmatullahi alaihi who said:
"Whoever desires a full cup of drink from Hauz-e-Kauthar should recite this Durood."
(Hāshiyah Dalā'il from Shifā)

"Whoever recites this Durood seven times on seven Fridays, my intercession is incumbent for him."

(*Hāshiyah Dalā'il*)

22. Narrated by Ahmad. *Hākim* has authenticated the narration and *Baihaqi* narrated it in his *Sunan* from Ibn Mas'ūd *radhiyallāhu anhu*.

(*Nuzulu-Abrār*)

23. *Dār-e-Qutni* narrates this Hadīth in his *Sunan* from Ibn Mas'ūd *radhiyallāhu anhu* who narrates it from Rasūlullāh *sallallāhu alaihi wasallam*.

(*Nuzulu-Abrār*)

24. Ahmad narrated this Hadīth from Bareedah *radhiyallāhu anha*.

(*Nuzulu-Abrār*)

25. Narrated by *Nasāi* and *Hisne Haseen*.

26. *Nasāi* narrated this Hadīth from Hazrat Abdullah ibn Mas'ūd *radhiyallāhu anhu*.

27. *Nasāi* narrated this Hadīth from Hazrat Abū Mūsā Ash'ari *radhiyallāhu anhu*.

28. This Hadīth is also narrated by *Nasāi* from Hazrat Abū Mūsā Ash'ari *radhiyallāhu anhu*.

29. *Nasāi* narrated this Hadīth from Hazrat Abdullah bin Abbās *radhiyallāhu anhu*.

30. *Nasāi* narrated it from Hazrat Jābir *radhiyallāhu anhu*.

31. *Hadīth Mauqoof* - *Mustadrak of Hākim, Muatta* and *Hisne Haseen*.

32. Narrated in *Muatta*, *Mu'jam Ausat of Tibrāni* and *Hisne Haseen*.

33. Narrated by Abū Dāwood and *Hisne Haseen*. This Durood has been narrated only until ﷺ. Apparently, the narrator has abbreviated the narration. I (i.e. Hazrat Maulana Ashraf Ali Thanwi) have, therefore, added the Salām to complete the Durood.

Significance and virtues of Durood

1. The greatest virtue is that Allah Ta'ala has related Salāt (Durood) to Himself and the Malā'ikah. He thus says in The Qurān-e-Kareem:
"Verily, Allah and His Malā'ikah send Salāt (Durood) on the Nabi."

2. Rasūlullāh *sallallāhu alaihi wasallam* said:
"The Durood which a person recites for me on a Friday is presented to me."

(*Mustadrak Hākim*)

3. Rasūlullāh *sallallāhu alaihi wasallam* said:
"On the Day of Qiyyamah the person closest to me will be the one who sends Durood to me in abundance."

(*Tirmizhi, Ibn Hibbān*)

4. Rasūlullāh *sallallāhu alaihi wasallam* said:
"Allah Ta'ala has appointed numerous Angels who wander around. They deliver to me the Salāms of members of my Ummat (of those who recite Durood and Salām)"

5. Rasūlullāh *sallallāhu alaihi wasallam* said:
"I met Jibreel alaihis salām who gave me the good tidings of Allah's mercy for those who send Durood on me, and whoever sends Salāms on me, Allah will grant him safety. On hearing this I prostrated in gratitude."

(*Mustadrak of Hākim*)

6. Hazrat Ubay bin Ka'b narrates that he said:
"O Rasūlullāh! I recite Salāt on you in abundance. To what extent should I adopt this practice?"

Rasūlullāh *sallallāhu alaihi wasallam* replied:
"As much as you desire."

I said:

"One quarter (i.e. one quarter of the time he had set aside for nafl ibādat)?"

Rasūlullāh sallallāhu alaihi wasallam:

"As much as you desire, and if you increase it, it will be better for you."

Ubay bin Ka'b: "One half?"

Rasūlullāh sallallāhu alaihi wasallam:

"As much as you wish. If you increase it, it is better for you."

Ubay bin Ka'b: "Then I shall recite only Durood (i.e. all extra time will be devoted to Durood)."

Rasūlullāh sallallāhu alaihi wasallam then said:

"Then it will also suffice for all your worries and your sins too will be forgiven."

(Tirmizhi, Mustadrak)

7. Rasūlullāh sallallāhu alaihi wasallam said:

"Allah bestows ten measures of mercy to the one who recites Durood on me once; ten of his sins are forgiven; he is elevated ten ranks and ten virtuous deeds are written in his book of deeds."

(Nasāi and Tibrānī)

8. In another narration it is said that Allah bestows seventy mercies and the Malā'ikah make dua seventy times for the person who recites Durood once.

9. Ka'b Al-Ahbār radhiyallāhu anhu narrates that Allah Ta'ala said to Hazrat Mūsa alaihis salām:

"Do you desire protection against thirst on the day of Qiyyamah?"

Hazrat Mūsa alaihis salām said: "Yes."

Allah Ta'ala said:

"Recite Durood abundantly on Muhammad sallallāhu alaihi wasallam."

(Isbahāni and Hāshiyatul Itizb)

12. Nasāi, Abu Dāwood and Ibnī Mājah narrate this Hadith from Abu Sa'eed radhiyallāhu anhu. (Si-āyah)

13. Muslim narrated this Hadith. (Si-āyah)

14. Abu Dāwood narrated this Hadith from Hazrat Abu Hureira radhiyallāhu anhu who said that Rasūlullāh sallallāhu alaihi wasallam said:

"Whoever wishes to obtain in full measure the thawāb of reciting Durood on my Family, should recite this Durood."

(Si-āyah)

15. Tabari narrated this Hadith in his work, Tahzeeb from Abu Hureira radhiyallāhu anhu who narrated it from Rasūlullāh sallallāhu alaihi wasallam who said:

"Whoever recites this Durood, I will testify for him on the Day of Qiyyamah and intercede for him."

(Si-āyah)

16. Khairūbari narrated this Hadith in the kitāb, As-salāt from Hazrat Ali radhiyallāhu anhu who narrated it from Rasūlullāh sallallāhu alaihi wasallam.

(Si-āyah)

17. Majdul A'immaḥ Tarjumāni narrated this Hadith from Hazrat Ali, Ibnī Mas'ūd and Jābir radhiyallāhu anhum who narrated it from Rasūlullāh sallallāhu alaihi wasallam.

(Si-āyah)

18. The Sihāh-e-Sitta³ narrate this Hadith. Among all forms of Durood, this is the most authentic.

(Hirze Thameen)

19. Narrated by Bukhārī, Nasāi, and Ibnī Mājah.

20. Narrated by Nasāi and Hisne Haseen.

21. Bukhari narrates this Hadith in Al-Qoulu-Badee' from Ibnī Āsim. The chain of narrators links with Rasūlullāh sallallāhu alaihi wasallam who said:

3 This means "the six authentic hadith books", viz. Bukhārī, Muslim, Tirmizhi, Nasāi, Mi-atta Imam Mālik and Abu Dāwood.

The Asāneed of the forty narrations

(Asāneed = Chains of narrators)

The Asāneed of the forty Ahādith recorded in this treatise are enlisted hereunder. The numbers mentioned here correspond to the numbers that appear with the Ahādith.

1. Bazzār and Tibrānī narrated this hadīth in *Sagheer and Ausat* and from *Ruwaifi*, the chain linking with Rasūlullāh sallallāhu alaihi wasallam who said:

"Whoever recites this Durood, my Shafā'at (intercession) is incumbent for him."

(Si-āyah)

2. This hadīth is narrated in *Musnad-e-Ahmad*.

(Hisne Haseen)

3. *Ibni Hibbān* narrated this hadīth in his *Saheeh* from Hazrat Abu Saeed Khudri *radhiyallāhu anhu* who in turn narrates it from Rasūlullāh sallallāhu alaihi wasallam who said that whoever has no wealth to give in charity should recite this Durood in his dua. It will be a medium for his purification.

(Si-āyah)

4. *Baihaqi* narrates this Hadīth from Hazrat *Ibni Mas'ūd radhiyallāhu anhu* who narrates it from Rasūlullāh sallallāhu alaihi wasallam who said that after Tashahhud (in Salāt), this Durood should be recited.

(Si-āyah)

5. *Bukhārī*, *Muslim*, and *Nasāi* narrate this Hadīth from Ka'b bin Ujrah *radhiyallāhu anhu* who narrated it from Rasūlullāh sallallāhu alaihi wasallam.

6. *Muslim* narrated this Hadīth.

7. *Ibni Mājah* narrated this Hadīth.

8. *Nasāi* narrated this Hadīth.

9. *Abu Dawood* narrated this Hadīth.

10. *Abu Dawood* narrated this Hadīth.

11. This Hadīth is narrated by *Tirmizhi*, *Abu Dāwood*, and *Muslim* from *Abu Mas'ūd Ansāri radhiyallāhu anhu*.

10. *Anas radhiyallāhu anhu* narrates that Rasūlullāh sallallāhu alaihi wasallam said:

"He who recites Durood on me in abundance, will be under the shade of Allah's Throne."

(*Dailami and Hāshiyatul Hizb*)

11. Rasūlullāh sallallāhu alaihi wasallam said:

"I personally hear the person who recites Durood on me by my Qabr (Grave). The Durood which is recited on me from a distance is delivered to me (by the Angels)."

(*Baihaqi in Shu'abul Imān*)

12. In *Durre Mukhtār* it is narrated on the authority of *Isbahāni*, that Rasūlullāh sallallāhu alaihi wasallam said:

"When the Durood recited by a person is accepted, 80 years of sin is effaced."

13. It is narrated in *Shifaa* that Rasūlullāh sallallāhu alaihi wasallam said:

"The Durood recited by a Muslim is delivered to me by an angel who mentions the name of the person and the words he recited."

(*Fazāil-e-Durood*)

14. *Abu Ya'la* narrates that Rasūlullāh sallallāhu alaihi wasallam said:

"Recite Durood on me in abundance, for verily it is a purity for you."

Durood eliminates sins and is the medium for the acquisition of spiritual and physical purity.

(*Fazāil-e-Durood*)

15. *Imām Ahmad* and *Ibni Mājah* narrate that Rasūlullāh sallallāhu alaihi wasallam said:

"The Angels recite Durood for the one who recites Durood for me."

In other words, the Angels supplicate for rahmat (mercy) for the one who recites Durood. As long as a person recites Durood, the Angels engage in Dua-e-Rahmat for him. Rasūlullāh *sallallāhu alaihi wasallam* added:

"Now you have the choice of reciting less Durood or in abundance."

This comment means that Durood should be recited in abundance.

16. In Ausat, Tibrāni narrates that Rasūlullāh (*sallallāhu alaihi wasallam*) said:

"When a person recites Durood on me from a kitāb, the Angels perpetually recite Durood on him as long as my name remains in that kitāb."

(*Fazāil-e-Durood*)

17. Imām Mustaghfirī (*rahmatullahi alaihi*) narrates that Rasūlullāh (*sallallāhu alaihi wasallam*) said:

"Whoever recites 100 times Durood on me daily, 100 of his needs will be fulfilled – 30 worldly needs and 70 pertaining to the Akhirah."

(*Fazāil-e-Durood*)

18. Tibrāni narrates that Rasūlullāh (*sallallāhu alaihi wasallam*) said:

"My Shafā'at (intercession) will be for him who recites daily ten times Durood on me during the morning and ten times during the evening."

(*Fazāil-e-Durood*)

This is a reference to the special intercession of Rasūlullāh (*sallallāhu alaihi wasallam*).

19. Abu Hafs ibni Shāheen narrates that Rasūlullāh (*sallallāhu alaihi wasallam*) said:

"He who recited 1000 times Durood on me will not die as long as he has not seen his abode in Jannat."

(*Sif-ayyah*)

His abode will be shown to him in a dream.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِهِ وَاصْحَابِهِ وَأَنْصُرِهِ
وَأَزْوَاجِهِ وَذُرِّيَّتِهِ وَأَهْلَ بَيْتِهِ وَأَصْحَابَ رِجَالِهِ وَأَنْصُرِهِ
وَأَسْيَافَهُ وَمَجِيئِهِ وَأَمَّتِهِ وَعَلَيْنَا مِنْهُمْ أَجْمَعِينَ
يَا أَرْحَمَ الرَّاحِمِينَ ط

O Allah! Bestow Durood on Muhammad and on his Family, his *Ashtāb* (Companions), his children, his wives, his progeny, his *Ahle Bait*, his in-laws, his helpers, his followers, his lovers, his Ummat and along with them on us all, O Most Merciful of the merciful ones.

It was by virtue of him (Muhammad) that hearts were guided after being drowned in corruption and sin. He adorned the glittering signs, the beacons of Islam and the dazzling tenets (of Islam). He is Your trustee on whom is reposed reliance. He is the Treasure of Your hidden knowledge. He will be Your witness on the Day of Compensation. He is the Bounty sent by You and he is Your true Rasool who is the embodiment of Rahmat.

O Allah! Make spacious for him the abode in Your Paradise and multiply the rewards of virtue for him by Your Grace - such rewards which are pleasing to him from Your vast treasury of reward and bounties.

O Allah! Elevate his rank over the stations of others. Ennoble by You his place of rest and comfort. Complete for him his Nūr. Reward him for your raising him (for the propagation of the Deen) so that he becomes (by You) the one whose evidence is admissible and whose speech is pleasing: one who speaks with justice, resolution and absolute proof.

2 اللَّهُ اجْعَلْ صَلَوَاتِكَ وَرَحْمَتَكَ وَبَرَكَاتِكَ عَلَى
سَيِّدِ الْمُرْسَلِينَ وَإِمَامِ الْمُتَّقِينَ وَخَاتِمِ النَّبِيِّينَ
مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ وَإِمَامِ الْغَيْرِ وَقَائِدِ الْخَيْرِ وَ
رَسُولِ الرَّحْمَةِ اللَّهُمَّ ابْعَثْهُ مَقَامًا مَحْمُودًا يُعْظَمُ
بِهِ الْأَوَّلُونَ وَالْآخِرُونَ

O Allah! Bestow Your Salawāt (Durood), Your Rahmat, and Your Barakāt on the Chief of the Mursaleen (Messengers/Rasools), the Imām of the Muttaqeen (Pious) and the seal of the Ambiyā, Muhammad, Your servant and Your Rasool who is the Imām of goodness, the Leader of goodness and the Rasool of Rahmat.

O Allah! Raise him onto Maqām-e-Mahmood (the praiseworthy and exalted stage in the Ākhirah) so that all former people and all latter people envy him.

Peculiarities of Durood

1. Hazrat Ali Murtadha (Karramallahu wajhah) said:
"All Duās remain in suspension until Durood has been recited on Muhammad Rasūlullāh (sallallāhu alaihi wasallam) and his family."
(Ausat of Tibrāni)
2. Hazrat Umar Farooq (radhiyallāhu anhu) said:
"Duās remain suspended between heaven and earth. It does not proceed upwards as long as Durood on Nabi (sallallāhu alaihi wasallam) has not been recited."
(Tirmizhi)
3. Hazrat Abu Saeed (radhiyallāhu anhu) narrates:
"Whoever wishes for an increase in his wealth should always recite:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ
وَعَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَعَلَى الْمُسْلِمِينَ وَالْمُسْلِمَاتِ

4. The foot of a man who was sitting by Hazrat Ibnī Abbās (radhiyallāhu anhu) became numb. Ibnī Abbās (radhiyallāhu anhu) said:

"Take the name of the person you love most."

The man said: مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

The numbness disappeared instantaneously.

5. Once when the foot of Hazrat Abdullah bin Umar radhiyallāhu anhu became numb, he recited the name of Rasūlullāh sallallāhu alaihi wasallam (as mentioned above in no.4). The numbness disappeared instantaneously.
(Hāshiyah Hisān)

6. According to the Ahādith, Salātul Hājat should be performed for all needs. In this act too, Durood Shareef is recited after the Salāt. Thus Durood Shareef has a bearing in the fulfilment of needs.

7. The Dua in the Hadith for memorizing The Quran is also accompanied by Durood Shareef.

8. Abu Mūsā Madeeni narrates that Rasūlullāh *sallallāhu alaihi wasallam* said:

"When you forget something, recite Durood on me and you will, Insha-Allah, remember it."

9. The most pleasurable and sweetest effect of Durood Shareef for the *Ush-shāq* (those whose love for Nabie-Kareem *sallallāhu alaihi wasallam* is intense) is the vision of Rasūlullāh *sallallāhu alaihi wasallam* in dreams. Some Auliya have, in fact, tested the efficacy of certain Duroods in this regard.

Sheikh Abdul Haq Dehlawi *rahmatullahi alaihi* writes in his kitab *Ta'agheeb-e-ahle Sa'adat* that whoever performs two raka'ts nafl on Friday night, reciting in each raka't 11 times Āyatul Kursi and 11 times Surah Ikhlas, and after Salām recites the undermentioned Durood Shareef 100 times, will be blessed with the *ziyarat* (in a dream) of Rasūlullāh *sallallāhu alaihi wasallam* before three Fridays have passed. The relevant Durood is:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَأَصْحَابِهِ وَسَلَّمَ

Sheikh Abdul Haq Dehlawi *rahmatullahi alaihi* also mentions the following practices for the obtainment of the treasure of Rasūlullāh's (*sallallāhu alaihi wasallam*) vision in a dream:

a) Perform two raka'ts salāt. In each raka't after Surah Fātiha recite Surah Ikhlas 25 times. After Salām recite the following Durood Shareef 1000 times:

الْمَخْرُوجُونَ وَشَهِيدَكَ يَوْمَ الْيَاثِينَ وَبُيُوتِكَ نَفْسَهُ
وَرَسُولَكَ يَا لَاحِقِ رَحْمَتِكَ اللَّهُمَّ اقْسِمْ لَكَ مَفْصَحَاتِ
عَدَنِكَ وَاجْزِءَ مُضَاعَفَاتِ الْخَيْرِ مِنْ فَضْلِكَ مَهَلَاتِ
لَهُ غَيْرَ مَكْدَرَاتٍ مِنْ قُوَّةِ ثَوَائِكَ الْمَصْنُونِ وَجَزَائِ
عَطَائِكَ الْمَحْزُونِ اللَّهُمَّ اَعِزَّ عَلَى يَتَاءِ الْبَائِسِينَ يَتَاءَهُ
اَكْبَرُ مَعْمُورَةٍ لَدَاكَ وَثَرْلُهُ وَآثِمُهُ لَهُ فُورَةً وَاجْزِءَ
مِنْ اَيْعَانِكَ لَهُ مَقْبُولِ السَّهَادَةِ وَمَرْضَى الْبِقَالَةِ
ذَا مَنَظِقِ حَدَائِقِ وَحُطَاةِ فُصَيْلٍ وَجَبَّةِ وَبِرْهَانِ عَظِيمٍ

TRANSLATION:

O Allah - The One Who has spread the carpet of the earth; The Creator of the lofty heavens; The Binder of evil and pious hearts on their (respective) natures! Bestow Your best Durood, Your multiplying blessings and Your Exalted kindness on Muhammad, Your servant and Your Rasool who is the Terminator of what was before him and the Opener of things which are locked; who is the proclaimer of the truth with the Truth; who is the crusher of the armies of falsehood in the way in which this responsibility was imposed on him. Thus, he was ever ready with Your command; with Your obedience he was always swift in (the pursuit of) Your Pleasure without retreating and without any laxity in resolution; he was the one who guarded Your Revelation; the observer of your Pledge; the executor of Your command until he presented the Flame of Light to one who sought the Light. The Bounties of Allah unite the People of Allah with the agencies of Allah.

Forms of Durood Shareef related to the Sahābah and Tabi-een

1 اللَّهُمَّ دَاخِي الْمَدْحُوتَاتِ وَبَارِي السَّمُوتَاتِ وَ
جِبَارِ الْقُلُوبِ عَلَى فِطْرَتِهَا شَقِيقَهَا وَسَعِيدَهَا اجْعَلْ
سَرَافِ صَلَوَاتِكَ وَنَوَامِي بَرَكَاتِكَ وَرَافَةَ تَحَنُّنِكَ
عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ الْخَاتِمِ لِمَا سَبَقَ وَالْفَاتِحِ
لِمَا آخَرَ وَالْمُعَلِّينَ الْحَقِّ بِالْحَقِّ وَالَّذِينَ يَخْلُقُونَ
الْأَبَاطِيلَ كَمَا خُلِقَ فَاَضْطَلَمَ بِأَمْرِكَ يَطَاعَتِكَ
مُسْلِمِينَ فِي مَرْضَاتِكَ بِغَيْرِ نَجَلٍ عَنْ قَدَمٍ وَلَا وَهْنٍ
فِي عَزَمٍ وَاجِبِ الْوَحْيِكَ حَافِظِ الْعَهْدِكَ مُضِيًّا عَلَى نَقَاذِ
أَمْرِكَ حَتَّى أَوْرَى قَبَسَ الْقَائِسِ إِلَهُ اللَّهِ تَجَلُّ بِأَهْلِيهِ
أَسْبَابِيهِ بِهِ هُدًى يَتِ الْقُلُوبُ بَعْدَ خَوْضَاتِ الْفِتَنِ
وَالْأَشْمِ وَأَبْهَجَ مَوْضِعَاتِ الْأَعْلَامِ وَمِنْبَرَاتِ الْإِسْلَامِ
وَنَائِثَاتِ الْأَحْكَامِ فَهُوَ أَمِينُكَ الْمَأْمُونُ وَخَازِنُ عِلْمِكَ

صَلَّى اللَّهُ عَلَى النَّبِيِّ الْأُمِّيِّ -

b) At the time of sleeping recite the following Durood 70 times:

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ بِحَجْرٍ

أَنْوَارِكَ وَمَعْدِنِ أَسْرَارِكَ وَلِسَانِ حُجَّتِكَ وَعُرْوَةِ مَمْلُوكَتِكَ وَإِمَامِ
حَضْرَتِكَ وَطَرِيزِ مُلْكِكَ وَخَزَائِنِ رَحْمَتِكَ وَطَرِيقِ شَرِيعَتِكَ الْمُسْلِمَةِ فِي
بِتْوَجِيدِكَ إِنْسَانَ عَيْنِ الْوُجُودِ وَالسَّبَبِ فِي كُلِّ مَوْجُودٍ عَيْنِ أَعْيَانِ خَلْقِكَ
الْمُنْقَذِ مِنْ رُضْيَاكَ صَلَوَةً تَدْمُومُ دَامِكَ وَتَبْقَى بِقَاتِكَ لَأَمْنَهُ
لَهَا دُونَ عِلْمِكَ صَلَوَةً تُرْضِيكَ وَتُرْضِي بِهَا عَنَّا يَا رَبَّ الْعَالَمِينَ -

c) Recite the following Durood several times before sleeping:

اللَّهُمَّ رَبَّ الْحَمْلِ وَالْحَرَامِ وَرَبَّ الْبَيْتِ الْحَرَامِ وَرَبَّ التَّوَكُّلِ
وَالْمَقَامِ أَسْأَلُكَ بِرُوحِ سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ مِنْكَ السَّلَامَ

However, the essential condition for the acquisition of this wealth is to recite the Durood with love and enthusiasm, and to abstain from both zāhiri (external/physical) and bātini (internal/spiritual) acts of sin.

Anecdotes pertaining to Du'aa'd Shareef

1. The following episode which will be enacted in Qiyāmah, is recorded in *Mawāhibil-Ludunnī*:

In Qiyāmah, the virtuous deeds of a Mu'min will be found to be insufficient on the Meezān (Scale). Rasūlullāh *sallallāhu alaihi wasallam* will produce a tiny piece of paper the size of the tip of the finger and place it on the Scale which will then weigh heavy in favour of the Mu'min. The Mu'min will exclaim: "May my parents be sacrificed for you! Who are you? How wonderful are your appearance and character!" Rasūlullāh *sallallāhu alaihi wasallam* will say:

"I am your Nabi and this (the tiny paper) is the Durood which you had recited on me. I have utilized it for you at your time of need."
(*Hāshiyah Hisan*)

2. The renowned and illustrious Tābi'ee and Khalifah, Hazrat Umar bin Abdul Azeez would despatch a special envoy from Shām (Syria) to Madinah Munowwara to deliver his Salāms at the Holy Grave of Rasūlullāh *sallallāhu alaihi wasallam*.

(*Hāshiyah Hisan*)

3. Imām Ismā'eel Bin Ibrāheem Muzani, a very senior and select student of Imām Shāfi *rahmatullahi alaihi* narrates that once when he saw Imām Shāfi *rahmatullahi alaihi* in a dream after his demise he (Imām Muzani) enquired of the treatment he received from Allah Ta'āla. Imām Shāfi replied:

"Allah forgave me and ordered that I be taken to Paradise with honour. This was due to a Durood which I used to recite."

When Imām Ismā'eel asked about the Durood, Imām Shāfi said:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ مُحَمَّدًا ذَكَرَهُ اللَّهُ الْكَرُونَ وَكَلِّمْهُ عَلَى ذِكْرِهِ الْغَائِلُونَ

اللَّهُمَّ الصَّالِحِينَ أَشْهَدُ أَنَّ إِلَهًا إِلَّا اللَّهُ وَأَشْهَدُ
أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

All verbal ibādāt is for Allah. (Also) all bodily ibādāt and all monetary ibādāt (are for Allah). Salām on you O Nabi, and the Rahmat of Allah and His Barakāt. Salām on us and on the righteous servants of Allah. I bear testimony that there is no deity but Allah, and that verily, Muhammad is His servant and His Rasool.

39

أَشْهَدُ أَنَّ إِلَهًا إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

All blessed verbal ibādāt, all bodily ibādāt and all monetary ibādāt are for Allah. Salām on you O Nabi, and the Rahmat of Allah and His Barakāt. Salām on us and on the righteous servants of Allah. I bear testimony that there is no deity but Allah, and I bear testimony that verily, Muhammad is His servant and His Rasool.

40

بِسْمِ اللَّهِ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ

I begin with the Name of Allah and Salām on Rasūlullāh.

عَبْدُهُ وَرَسُولُهُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ
اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَحَلَّ عِبَادِ اللَّهِ الصَّالِحِينَ

All verbal ibādat, all monetary ibādat, all bodily ibādat, and all purities are for Allah. I bear testimony that there is no deity but Allah, The One Who has no partner, and verily, Muhammad is His servant and His Rasool. Salām on you O Nabi, and the Rahmat of Allah and His Barakāt. Salām on us and on the righteous servants of Allah.

[36]

الشَّحِيحَاتُ الطَّيِّبَاتُ الصَّلَوَاتُ الزَّائِكِيَّاتُ لِلَّهِ أَشْهَدُ
أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُ اللَّهِ وَ
رَسُولُهُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ
السَّلَامُ عَلَيْنَا وَحَلَّ عِبَادِ اللَّهِ الصَّالِحِينَ *

All verbal, monetary, and bodily ibādat, and all purities are for Allah. I bear testimony that there is no deity but Allah, and I bear testimony that verily, Muhammad is His servant and His Rasool. Salām on you O Nabi, and the Rahmat of Allah and His Barakāt. Salām on us and on the righteous servants of Allah.

[37]

الشَّحِيحَاتُ الصَّلَوَاتُ لِلَّهِ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ
وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَحَلَّ عِبَادِ اللَّهِ
الصَّالِحِينَ *

All verbal and all bodily ibādat are for Allah. Salām on you O Nabi, and the Rahmat of Allah and His Barakāt. Salām on us and on the righteous servants of Allah.

[38]

الشَّحِيحَاتُ لِلَّهِ الصَّلَوَاتُ الطَّيِّبَاتُ السَّلَامُ عَلَيْكَ
أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ السَّلَامُ عَلَيْنَا وَحَلَّ عِبَادِ

4. The following episode is recorded in *Manāhijul Hasanāt* which narrates it from Ibnī Fākihānī's kitab *Fajre Muneer*:

A *Buzrug* by the name of Sālih Mūsā who was blind, narrating his own story, said:

"I was in a ship which was sinking. I lapsed into semi-consciousness. Rasūlullāh *sallallāhu alaihi wasallam* appeared to me in this state and taught me the following Durood which he said should be recited a thousand times by the passengers of the ship. The passengers had barely recited the Durood 300 times and the ship was saved (miraculously)."

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ صَلَوةً تَجْعَلُنَا بِهَا مِنْ جَمِيعِ
الْأَهْوَالِ وَالْأَفَاكِ وَتَقْضِي لَنَا بِهَا جَمِيعَ الْحَاجَاتِ وَتَطْفِرُ نَائِبَهَا
مِنْ جَمِيعِ الشَّقِيئَاتِ وَتَرْفَعُنَا بِهَا إِلَى الدَّرَجَاتِ وَتُبَلِّغَنَا بِهَا
أَفْضَى الْقَايَاتِ مِنْ جَمِيعِ الْخَلَوَاتِ فِي الْحَيَاةِ وَبَعْدَ الْمَمَاتِ

Recitation of this Durood in abundance and hanging it up in the home is a cure for sickness and a protection against all forms of calamities and misfortunes.

5. Ubaidullah bin Qawāreer said:

"My neighbour who was a writer, had died. When I saw him in a dream, I asked him of his condition by Allah Ta'āla. He replied that Allah Ta'āla has forgiven him. Explaining the reason for his forgiveness, he said:

It was my practice to add *sallallāhu alaihi wasallam* whenever I wrote the name of Rasūlullāh *sallallāhu alaihi wasallam* in any book. Allah Ta'āla bestowed on me such treasures which no eye had seen, no ear had heard of, nor had ever crossed the heart of anyone." (Gulshane Jannaḥ) Sheikh Mujaddidud Deen, the author of *Qāmoos* has also narrated this episode.

6. The cause for the compilation of *Dalā'ilul-Khairāt* is well known. The author, once on a journey, was in need of water for wudhu. However, without bucket and rope he could not draw water from a well. Seeing his plight a girl spat into the well. The water suddenly reached the mouth of the well. In astonishment, the author enquired about this event. The girl said:

"This is the barkat of Durood Shareef."

Thereafter the author wrote the kitāb, *Dalā'ilul-Khairāt*.

7. Sheikh Zarrūq *rahmatullahi alaihi* narrates that on account of the blessings of Durood Shareef, the fragrance of musk and ambergris was being emitted from the grave of the author of *Dalā'ilul-Khairāt*.

8. A reliable friend narrated to the author the episode of a calligraphist in Lucknow (Northern India). It was the practice of the calligraphist every morning to write once Durood Shareef in a book specially kept for this purpose. Only then would he begin his work of writing. When the time for his death neared, fear of *Maut* dominated him. He would say: "What will happen there?" i.e. after death. A *majzūb* passed by him and said:

"Friend, why do you fear? That manuscript (of Durood) has already been presented in the Divine Court."

9. Moulana Faidhul Hasan's son-in-law informed me of the fragrance of perfume which remained for a month in the house where the Moulana had passed away. When this was told to Hazrat Moulana Muhammad Qasim *rahmatullahi alaihi*, he commented:

"This is the barkat of Durood Shareef. It was the practice of Molvi sāhib to remain awake every Friday night and engage in Durood Shareef."

10. Abu Zura'h *rahmatullahi alaihi*, in a dream saw a man performing Salāt in the heaven with the angels. When he was asked for the reason of this rank, he replied:

In The name of Allah and with (the taufeeq of) Allah Which is the best of names. All verbal, monetary, and bodily ibādāt are for Allah. I bear testimony that there is no deity but Allah. The One Who has no partner. And I bear testimony that verily, Muhammad is His servant and His Rasool. He sent him with the truth as a bringer of glad tidings and as a Warner. Verily, (I testify that) The Hour (Qiyāmah) is approaching. There is no doubt in it. Salām on you, O Nabi, and the Rahmat of Allah and His Barakāt. Salām on us and on the righteous servants of Allah. O Allah! Forgive me and guide me.

33

التَّحِيَّاتُ الطَّيِّبَاتُ وَالْقَوْلَاتُ وَالْمَلِكُ لِلَّهِ السَّلَامُ
عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

All verbal, monetary, and bodily ibādāt, and all dominion are for Allah. Salām on you, O Nabi, and the Rahmat of Allah and His Barakāt.

34

بِسْمِ اللَّهِ التَّحِيَّاتُ لِلَّهِ الْقَوْلَاتُ لِلَّهِ التَّوَكُّيَاتُ لِلَّهِ
السَّلَامُ عَلَى النَّبِيِّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ الشُّعْرَاءُ عَالِمِينَ
وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ شَهِدْتُ أَنَّ اللَّهَ لَا إِلَهَ إِلَّا اللَّهُ
شَهِدْتُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

I begin in the name of Allah. All verbal ibādāt is for Allah, all bodily ibādāt is for Allah, and all pure ibādāt is for Allah. Salām on the O Nabi and the Rahmat of Allah and His Barakāt. Salām on us and on the righteous servants of Allah. I have borne testimony that there is no deity but Allah. I have borne testimony that verily, Muhammad is the Rasool of Allah.

35

التَّحِيَّاتُ الطَّيِّبَاتُ الْقَوْلَاتُ الشُّعْرَاءُ لِلَّهِ السَّلَامُ
أَنَّ اللَّهَ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا

I wrote one million Ahādith. Whenever the name of Rasūlullāh *sallallāhu alaihi wasallam* appeared, I would write Durood Shareef. This is the reason for my attainment of this rank."

(*Fazāil-e-Durood*)

11. In another narrative someone saw Hazrat Imām Shāfi *rahmatullahi alaihi* after his death in a dream. In the dream Imām Shāfi said that the reason for his forgiveness (*Maghfirah*) was his practice of reciting the following five Duroods every Friday night:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ بَعْدَ مَنْ صَلَّيَ عَلَيْهِ وَصَلِّ عَلَى مُحَمَّدٍ
بَعْدَ مَنْ لَمْ يَصَلِّ عَلَيْهِ وَصَلِّ عَلَى مُحَمَّدٍ كَمَا آمَرْتُ بِالصَّلَاةِ عَلَيْهِ
وَصَلِّ عَلَى مُحَمَّدٍ كَمَا يُحِبُّ أَنْ يَصَلَّ عَلَيْهِ وَصَلِّ عَلَى مُحَمَّدٍ كَمَا
يَنْتَقِي أَنْ يَصَلَّ عَلَيْهِ

12. Sheikh Ibni Hajar Makki *rahmatullahi alaihi* narrated that someone saw in dream a pious man who said:
"Allah Ta'āla was merciful to me, forgave me and granted me entry into Jannat."

When he was asked the reason for his good fortune he replied:

"The Angels enumerated my sins and the Durood I had recited. When the number of my Durood was greater, Allah Ta'āla instructed them to stop the enumeration and take me to Jannat."

(*Fazāil-e-A'māh*)

13. Sheikh Ibni Hajar Makki *rahmatullahi alaihi* narrating another episode said that a pious man had adopted the practice of reciting a fixed number of Durood every night. One night Rasūlullāh *sallallāhu alaihi wasallam* appeared in

(I begin) with the Name of Allah and with (the taufeeq of) Allah. All verbal ibādāt is for Allah, and all bodily ibādāt and all monetary ibādāt. Salām on you, O Nabi, and the Rahmat of Allah and His Barakāt. Salām on us and on the righteous servants of Allah. I bear testimony that there is no deity but Allah, and I bear testimony that verily, Muhammad is His servant and His Rasool. I ask Allah for Jannat and I seek the protection of Allah from the Fire.

التَّحِيَّاتُ لِلَّهِ الرَّائِكِيَّاتُ لِلَّهِ الطَّيِّبَاتُ الصَّلَوَاتُ لِلَّهِ
السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ أَتَسَلِّمُ
عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ
إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

All pure verbal ibādāt, monetary ibādāt, and bodily ibādāt are for Allah. Salām on you, O Nabi, and the Rahmat of Allah and His Barakāt. Salām on us and on the righteous servants of Allah. I bear testimony that there is no deity but Allah, and I bear testimony that verily, Muhammad is His servant and His Rasool.

بِسْمِ اللَّهِ وَبِاللَّهِ خَيْرُ الْأَسْمَاءِ الطَّيِّبَاتِ الصَّلَوَاتُ
لِللَّهِ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا
شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ أَرْسَلَهُ
بِالْحَقِّ بِشِيرَازٍ تَزِيدُ وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ
فِيهَا السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ
أَتَسَلِّمُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ اللَّهُمَّ
اغْفِرْ لِي وَاهْدِنِي

"Let me kiss the mouth which recites Durood in abundance."

Bashfully the pious man presented his cheek which was kissed by Rasūlullāh *sallallāhu alaihi wasallam*. Thereupon his eyes opened and he discovered the entire house fragrant with the scent of musk.

14. In *Madārijun-Nubuwwah*, Sheikh Abdul Haq Muhaddith Dehlawi writes that after the creation of *Howā alaihas salām*, Hazrat Adam *alaihis salām* desired to touch her. The Angels forbade him saying that touching her was not permissible as long as nikah had not taken place and the mehr not paid. When he enquired about the mehr, he was told that the mehr constituted the recital of Durood three times on Rasūlullāh *salallāhu alaihi wasallam*. In one narration 20 times Durood is mentioned.

29

الْبَحِيحَاتُ الْمَبَارَكَاتُ الصَّالِحَاتُ الْكَافَّةُ لِلَّهِ سَلَامٌ
عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ سَلَامٌ عَلَيْكَ
وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ *

30

بِسْمِ اللَّهِ يَا اللَّهُ الَّذِينَ جَاءَتْ بِاللَّهُ وَاللَّهُ لَوَاتٍ وَ
الْطَّيِّبَاتِ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَ
بَرَكَاتُهُ السَّلَامُ عَلَيْكَ يَا عَلِيٍّ عَلَيْهِ السَّلَامُ اللَّهُ الصَّالِحِينَ
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ
وَرَسُولُهُ أَسْأَلُ اللَّهَ الرَّحْمَنَ وَالْعَزِيزَ يَا اللَّهُ مِنَ النَّارِ

Masā'il pertaining to Durood Shareef

1. It is Fardh (compulsory) to recite Durood at least once in a lifetime. This obligation is based on the Qurānic command: **صَلُّوا** ("Recite Durood..."), which was revealed in the month of Sha'bān 6 Hijri.

2. According to Tahāwi *rahmatullahi alaihi* if in a gathering the name of Rasūlullāh *sallallāhu alaihi wasallam* is repeatedly mentioned, then it is Wājib on both the one who mentions the blessed name and on the listener to recite Durood each time. However, the official verdict (*Muftā bih*) is that it is Wājib once, and Mustahab each time.

3. In Salāt, besides Tashahhud it is Makrooh to recite Durood in the other Arkān. It should be recited only in Tashahhud.

(*Durre Mukhtār*)

4. When during the Khutba the name of Rasūlullāh *sallallāhu alaihi wasallam* is mentioned or the āyat:

يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

is recited, then recite **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** without lip or tongue movement.

(*Durre Mukhtār*)

5. It is permissible to recite Durood Shareef even without wudhu. It is of greater merit to recite it in the state of wudhu.

6. Besides the Ambiyā and the Malā'ikah (*alā jamee-i-himis-salām*) Durood Shareef should not be recited primarily on any

(2) The Forms of Salām

التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ السَّلَامُ عَلَيْكَ
يَا أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْكَ
وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

All verbal ibādat, all bodily ibādat, and all monetary ibādat are for Allah. Salām upon you, O Nabi, and the Rahmat of Allah and His Barakāt (blessings). Salām on us and on the righteous servants of Allah. I bear testimony that there is no deity but Allah, and I bear testimony that verily, Muhammad is His servant and His Rasool.

التَّحِيَّاتُ لِلَّهِ الطَّيِّبَاتُ الصَّلَوَاتُ لِلَّهِ السَّلَامُ عَلَيْكَ
يَا أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْكَ وَعَلَى
عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ
أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

All verbal ibādat is for Allah, and all monetary ibādat and bodily ibādat are for Allah. Salām on you, O Nabi, and the Rahmat of Allah and His Barakāt. Salām on us and on the righteous servants of Allah. I bear testimony that there is no deity but Allah, and I bear testimony that verily, Muhammad is His servant and His Rasool.

التَّحِيَّاتُ لِلَّهِ الطَّيِّبَاتُ الصَّلَوَاتُ لِلَّهِ السَّلَامُ عَلَيْكَ
يَا أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْكَ

one. However, it could be recited on others secondarily, e.g. one should not say:

اللَّهُمَّ صَلِّ عَلَى آلِ مُحَمَّدٍ

One should say:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ
(Durre Mukhtār)

7. According to *Durre Mukhtār* it is forbidden to recite Durood Shareef purely for worldly motives, e.g. for business purposes, the intention here being only worldly gain, not Durood on Rasūlullāh *sallallāhu alaihi wasallam*.

8. It is said in *Durre Mukhtār* that to sway the body and raise the voice when reciting Durood Shareef are acts of ignorance. It is clear from this that the practice of forming *halqās* (circles) after Salāt and reciting Durood at the top of the voice should be abandoned.

اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى أَهْلِ بَيْتِهِ كَمَا بَارَكْتَ
عَلَى إِبْرَاهِيمَ إِنَّكَ حَيٌّ مَجِيدٌ اللَّهُمَّ بَارِكْ عَلَيْنَا
مَعَهُم صَلَوَاتُكَ اللَّهُ وَصَلَوَاتُ الْمُؤْمِنِينَ عَلَى مُحَمَّدٍ
وَالْبَيْتِ الْأَمِيِّ *

O Allah! Bestow Durood on Muhammad and on the People of his Home (i.e. the Ahle Bait) as You had bestowed Durood on Ibrāheem. Verily, You are most praiseworthy and venerable. O Allah! Bestow Durood on us with them. O Allah! Send blessings on the Family of Muhammad and on his Ahle Bait as You had sent blessings on Ibrāheem. Verily, You are most praiseworthy and venerable. O Allah! Send blessings on us with them. May the Durood of Allah and the Durood of the Mu'mineen descend in abundance on Muhammad, the Nabi, the Ummi.

24

اللَّهُمَّ اجْعَلْ صَلَوَاتِكَ وَرَحْمَتِكَ وَبَرَكَاتِكَ عَلَى
مُحَمَّدٍ وَآلِ مُحَمَّدٍ كَمَا جَعَلْتَهَا عَلَى آلِ إِبْرَاهِيمَ
إِنَّكَ حَيٌّ مَجِيدٌ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ
مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ
إِنَّكَ حَيٌّ مَجِيدٌ *

O Allah! Bestow Your Salāt, Your Rahmat and Your Barakāt on Muhammad and on the Family of Muhammad as You had bestowed it on the Family of Ibrāheem. Verily, You are most praiseworthy and venerable. And send blessings on Muhammad and on the Family of Muhammad as You had sent blessings on Ibrāheem and on the family of Ibrāheem. Verily, You are most praiseworthy and venerable.

25

وَصَلَّى اللَّهُ عَلَى النَّبِيِّ الْأَمِيِّ *

May Allah bestow Durood on the Nabi, the Ummi.

The Occasions of Durood Shareef

1. Durood Shareef should be recited when one mentions the Mubārak (blessed) name or when one hears it as has been explained in the masāil.
2. When about to get up and depart from any session first recite Durood Shareef.
3. Recite Durood Shareef at the beginning and end of Dua.
4. It is mentioned in the Hadith Shareef that when proceeding to the Musjid and when coming out, the following should be recited:

بِسْمِ اللَّهِ وَالسَّلَامُ عَلَيَّ رَسُولَ اللَّهِ
(Fazāil-e-Durood)

5. In Muslim and Tirmizhi it is said that after the Athān one should recite Durood Shareef, and after the Durood one should make dua for the *Waseelah* (medium of intercession) of Rasūlullāh *sallallāhu alaihi wasallam*, i.e. the Masnoon dua for this occasion should be recited after the Durood Shareef.
6. Rasūlullāh *sallallāhu alaihi wasallam* said:
"There is no wudhu for the one who does not recite Durood on the Nabi *sallallāhu alaihi wasallam*."

(Ibni Mājah)

The meaning of this hadith is that one who refrains from reciting Durood Shareef during wudhu is deprived of the full thawāb of the wudhu.

7. Durood should be recited when visiting the Holy Qabr of Rasūlullāh *sallallāhu alaihi wasallam*, who said:
"I hear the one who recites Durood by my Qabr."
(Baihaqi)

أَدَاءً وَأَعْطَاهُ الْوَسِيلَةَ وَالْفَضِيلَةَ وَالْمَقَامَ الْمَحْمُودَ
الَّذِي وَعَدْتَهُ وَأَجْرُهُ عَمَّا مَأْهُوَاهُ وَأَجْرُهُ أَفْضَلُ
مَا جَازَيْتَ نَبِيًّا عَنْ قَوْمِهِ وَرَسُولًا عَنْ أُمَّتِهِ وَصَلَّى
عَلَى جَمِيعِ إِخْوَانِهِ مِنَ النَّبِيِّينَ وَالصَّالِحِينَ يَا
أَرْحَمَ الرَّحِيمِينَ *

O Allah! Bestow Durood on Muhammad, Your servant and Your Rasool, the Nabi who is the Ummi and on the Family of Muhammad. O Allah! Bestow Durood on Muhammad and on the Family of Muhammad, such Durood which will be a medium for Your Pleasure, and for him a full compensation, and a discharge of his right. Grant him Waseelah (Agency), the lofty station and the praiseworthy platform which You have promised him. Grant him from our side such a reward which he most deserves. Grant him the best of rewards which You had granted any Nabi on behalf of his nation, and any Rasool on behalf of his Ummah. Bestow Durood on all his Brethren among the Ambiyā and Sāliheen, O Most Merciful of the merciful ones.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِ مُحَمَّدٍ
كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ وَبَارِكْ
عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ
عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ أَتَاكَ جَمِيعُ مَجِيدٍ *

O Allah! Bestow Durood on Muhammad, the Nabi, the Ummi, and on the Family of Muhammad as You had bestowed Durood on Ibrāheem and on the Family of Ibrāheem. And send blessings on Muhammad, the Nabi, the Ummi, and on the Family of Muhammad as You had sent blessings on Ibrāheem and on the Family of Ibrāheem. Verily, You are most praiseworthy and venerable.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى أَهْلِ بَيْتِهِ كَمَا صَلَّيْتَ عَلَى
إِبْرَاهِيمَ أَتَاكَ جَمِيعُ مَجِيدُ اللَّهِ صَلِّ عَلَيْنَا مَعَهُم

8. Writing Durood Shareef in the beginning of books after Bismillah and Hamd, according to Ibni Hajar Makki *rahmatullahi alaihi* was initiated during the time of Hazrat Abubakar *radhiyallāhu anhu* who himself had written so in his letters.

(*Fazāil-e-Durood*)

9. Durood should be recited when rising in the night for Tahajjud Salāt. In a lengthy Hadith narrated by *Nasāi* in Sunan-e-Kabeer it is said that Allah Ta'āla loves a man who wakes up in the middle of the night without anyone being aware thereof. He then makes wudhu, recites Hamd (praises) of Allah and Durood. He then commences to recite the Quran Shareef.

(*Fazāil-e-Durood*)

10. Durood should be recited to ward off calamities such as epidemics, earthquakes, etc. Jalālud-Din Suyūti *rahmatullahi alaihi* and other Muhadditheen have made this claim on the basis of Ahādith.

(*Fazāil-e-Durood*)

وَعَلَىٰ آلِ إِبْرَاهِيمَ أَنتَ جَبِيْلٌ مَّجِيْلٌۢ

O Allah! Bestow Durood on Muhammad and on the Family of Muhammad as You had bestowed Durood on Ibrāheem and on the Family of Ibrāheem. Verily, You are most praiseworthy and venerable. O Allah! Send blessings on Muhammad and on the Family of Muhammad as You had sent blessings on Ibrāheem and the Family of Ibrāheem. Verily, You are most praiseworthy and venerable.²

[19]

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ كَمَا صَلَّيْتَ
عَلَىٰ إِبْرَاهِيمَ وَبَارِكْ عَلَىٰ مُحَمَّدٍ وَعَلَىٰ آلِ مُحَمَّدٍ كَمَا
بَارَكْتَ عَلَىٰ إِبْرَاهِيمَ إِنَّكَ جَبِيْلٌ مَّجِيْلٌۢ

O Allah! Bestow Durood on Muhammad, Your servant and Your Rasool as You had bestowed Durood on Ibrāheem. And send blessings on Muhammad and on the Family of Muhammad as You had sent blessings on Ibrāheem. Verily, You are most praiseworthy and venerable.

[20]

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَعَلَىٰ آلِ مُحَمَّدٍ
كَمَا صَلَّيْتَ عَلَىٰ إِبْرَاهِيمَ وَبَارِكْ عَلَىٰ مُحَمَّدٍ النَّبِيِّ
الْأُمِّيِّ كَمَا بَارَكْتَ عَلَىٰ إِبْرَاهِيمَ إِنَّكَ جَبِيْلٌ مَّجِيْلٌۢ

O Allah! Bestow Durood on Muhammad, the Nabi who is the Ummi (unlettered) and on the Family of Muhammad as You had bestowed Durood on Ibrāheem. And send blessings on Muhammad, the Nabi who is the Ummi as You had sent blessings on Ibrāheem. Verily, You are most praiseworthy and venerable.

[21]

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ النَّبِيِّ الْأُمِّيِّ
وَعَلَىٰ آلِ مُحَمَّدٍ اللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَعَلَىٰ آلِ
مُحَمَّدٍ صَلَواتُكَ تَكُونُ لَكَ رِضًى وَلَهُ جَزَاءٌ وَلِحُجَّةٌ

Miscellaneous Aadaab (etiquettes) of Durood Shareef

1. When the mubārak name is written, Salāt and Salām, i.e. صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ should be written in full. One should not be lacking in this. Do not be contented with abbreviations such as:

صلعم ، ص ، or S.A.W.
(Fazāile-e-Durood)

2. A man on account of his miserliness tried to save on paper. He would not write Durood after the name of Rasūlullāh sallallāhu alaihi wasallam. In consequence he developed gangrene in his right hand.

3. Sheikh Ibni Hajar Makki rahmatullahi alaihi narrates that there was a man who would write only صَلَّى اللهُ عَلَيْهِ . He would not add وَسَلَّمَ . In a dream Rasūlullāh sallallāhu alaihi wasallam told him:

"Why do you deprive yourself of 40 virtues."

In صَلَّى اللهُ there are 4 huroof (letters). Each harf (letter) results in 10 virtues. Recitation or writing of وَسَلَّمَ therefore adds up to 40 virtues.

(Fazāile-e-Durood)

4. It is required of the person who recites Durood Shareef to maintain his body and clothes clean and pure.
5. It is Mustahab and of greater merit to add سَيِّدِنَا (Sayyidina) to the mubārak name of Rasūlullāh sallallāhu alaihi wasallam.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى
إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ *

O Allah! Bestow Durood on Muhammad and on the Family of Muhammad as You had bestowed Durood on Ibrāheem and on the Family of Ibrāheem. Verily, You are the most praiseworthy and venerable. O Allah! Send blessings on Muhammad and on the Family of Muhammad as You had sent blessings on Ibrāheem and on the Family of Ibrāheem. Verily, You are most praiseworthy and venerable. O Allah! Have mercy on Muhammad and on the Family of Muhammad as You had mercy on Ibrāheem and on the Family of Ibrāheem. Verily, You are most praiseworthy and venerable. O Allah! Direct love on Muhammad and on the family of Muhammad as You had directed love on Ibrāheem and on the Family of Ibrāheem. Verily, You are most praiseworthy and venerable. O Allah! Send Salām on Muhammad and on the Family of Muhammad as You had sent Salām on Ibrāheem and on the Family of Ibrāheem. Verily, You are most praiseworthy and venerable.

17 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ
عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَارْحَمْ مُحَمَّدًا وَآلَ
مُحَمَّدٍ كَمَا صَلَّيْتَ وَبَارَكْتَ وَرَحَّمْتَ عَلَى إِبْرَاهِيمَ
وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ *

O Allah! Bestow Durood on Muhammad and on the Family of Muhammad. And send blessings and Salām on Muhammad and on the Family of Muhammad. And have mercy on Muhammad and on the Family of Muhammad as You had bestowed Durood, sent blessings and had mercy on Ibrāheem and on the Family of Ibrāheem among all the worlds. Verily, You are most praiseworthy and venerable.

18 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ
عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ اللَّهُمَّ
بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ

Some subtleties of Durood Shareef

1. In the Durood which is recited during Salāt in Tashahhud the words **كَلَامَاتٍ** appear. The meaning is: "as You (O Allah!) Had sent Salāt (Durood)" i.e. on Ibrāheem *alaihiss salām*. In this Durood the Salāt invoked for Rasūlullāh *sallallāhu alaihi wasallam* is compared with the Salāt for Ibrāheem *alaihiss salām*. As a rule the one with whom the comparison is made (known in Arabic as *Mushabbah bihi*) is superior to the one compared (known as the *Mushabbah*) This leads to the conclusion that the Salāt (Durood) of Muhammad *sallallāhu alaihi wasallam* is inferior in relation to Durood of Ibrāheem.

The answer to this doubt is that there is no incumbency for the *Mushabbah bihi* to be superior to the *Mushabbah*. However, the *Mushabbah bihi* needs to be more popular and have a greater recognition. Precisely for this reason is it termed *Mushabbah bihi* (or the one with whom the comparison is made).

2. In spite of Salāt and Salām having been related to all the Ambiyā, why has the Salāt and Salām of Hazrat Ibrāheem *alaihiss salām* been singled out to be the *Mushabbah bihi*? There are several reasons for this:

a) There is a great resemblance between the Shariat of Hazrat Ibrāheem *alaihiss salām* and the Shariat of our Nabi *sallallāhu alaihi wasallam*. On the other hand, the Shariat of our Nabi *sallallāhu alaihi wasallam* conforms with only the *Usool* (Principles) of the Shariats of other Ambiyā *alaihimuss salām*. Even in the *Furoo'* (details), the Shariat of Rasūlullāh *sallallāhu alaihi wasallam* has a striking resemblance with the Shariat of Hazrat Ibrāheem *alaihiss salām*. The Quran Majeed says:

"Verily, the closest of mankind to Ibrāheem are those who followed him and this Nabi and those who have Iman."

15

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى
إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى
آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَتَرَحَّمْ عَلَى مُحَمَّدٍ
وَعَلَى آلِ مُحَمَّدٍ كَمَا تَرَحَّمْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ
إِبْرَاهِيمَ إِنَّكَ خَيْرُ رَحِيمٍ

O Allah! Bestow Durood on Muhammad and on the Family of Muhammad as You had bestowed Durood on Ibrāheem and on the Family of Ibrāheem. And, send blessings on Muhammad and on the Family of Muhammad as You had sent blessings on Ibrāheem. And have mercy on Muhammad and on the Family of Muhammad as You had mercy on Ibrāheem and on the Family of Ibrāheem. Verily, You are most praiseworthy and venerable.

16

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى
إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ خَيْرُ رَحِيمٍ اللَّهُمَّ
بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى
إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ خَيْرُ رَحِيمٍ اللَّهُمَّ
تَرَحَّمْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا تَرَحَّمْتَ عَلَى
إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ خَيْرُ رَحِيمٍ
اللَّهُمَّ تَحَنَّنْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا تَحَنَّنْتَ
عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ خَيْرُ رَحِيمٍ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّاتِهِ كَمَا صَلَّيْتَ عَلَى
إِبْرَاهِيمَ وَبَارَكْ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّاتِهِ
كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ ۝

12

O Allah! Bestow Durood on Muhammad, his wives and his progeny as You had bestowed Durood on the Family of Ibrāheem. And send blessings on Muhammad, his wives and his progeny as You had sent blessings on the Family of Ibrāheem. Verily, You are most praiseworthy and venerable.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى أَزْوَاجِهِ وَذُرِّيَّاتِهِ كَمَا
صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَبَارَكْ عَلَى مُحَمَّدٍ وَعَلَى أَزْوَاجِهِ
وَذُرِّيَّاتِهِ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ
مَجِيدٌ ۝

13

O Allah! Bestow Durood on Muhammad and on his wives and his progeny as You had bestowed Durood on Ibrāheem. And send blessings on Muhammad and on his wives and his progeny as You had sent blessings on the Family of Ibrāheem. Verily, You are most praiseworthy and venerable.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ لِلَّيْلِ وَأَزْوَاجِهِ أَمْهَاتِ
الْمُؤْمِنِينَ وَذُرِّيَّاتِهِ وَأَهْلَ بَيْتِهِ كَمَا صَلَّيْتَ عَلَى
إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ ۝

14

O Allah! Bestow Durood on Muhammad, the Nabi, his wives the Mothers of the Mu'mineen, on his progeny and the People of his home as You had bestowed Durood on Ibrāheem. Verily, You are most praiseworthy and venerable.

b) On the night of Mi'rāj, Hazrat Ibrāheem *alaihis salām* requested Rasūlullāh *sallallāhu alaihi wasallam* to convey his Salāms to his (Muhammad's - *sallallāhu alaihi wa-sallam*) Ummat. This Ummat has therefore been commanded to include in its Salāt the Durood of Ibrāheem and to also recite it at other times.

c) Hazrat Ibrāheem *alaihis salām* had displayed great love for this Ummat. He had thus made dua for the *Nubuwwat* of our Nabi *sallallāhu alaihi wasallam*. He made the following dua:

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا

"O Our Rabb! Raise among them a Rasool...."

Hazrat Ibrāheem *alaihis salām* designated this Ummat as *Ummatun Muslimatun*, hence the āyat says:

وَمِن دُرِّيَّتِنَا أُمَّة مُّسْلِمَةٌ لَّكَ

"And from our progeny an *Ummatun Muslimatun* unto You (i.e. a community of people who will totally submit to Allah Ta'ala)"

It is precisely for this reason that the Qurān says:

هُوَ سَعَادَتُ الْمُسْلِمِينَ

"He (i.e. Ibrāheem) designated you *Muslimeen*."

3. What is the wisdom underlying Allah's command for us to recite Durood? The āyat صَلُّوا عَلَيْهِ is a command directed to us. It would therefore have been appropriate for us to respond by saying:

نُصَلِّي عَلَى مُحَمَّدٍ

"We invoke Salāt on Muhammad."

اللَّهُمَّ صَلِّ

In spite of this, we have been taught to say: which means: O Allah! Send Salāt.....

In other words we are requesting Allah Ta'ala to send Durood. The wisdom in this method is that Rasūlullāh *sallallāhu alaihi wasallam* is absolutely pure while we are impure. Our Salāt does not measure up to his lofty rank. By implication we are thus saying:

"O Allah! Our recital of Durood does not befit the lofty rank of Rasūlullāh *sallallāhu alaihi wasallam*. We therefore, supplicate for You to bestow Your Salāt on him so that the Salāt from the Pure Rabb reaches the Pure Nabi.

4. Sheikh Abu Sulaimān Dārāni *rahmatullahi alaihi* said: "Recite Durood before and after Dua because Allah Ta'āla most assuredly accepts the Durood on both extremities of the Dua. It is not expected of His Grace to reject what is in between the Durood."

5. According to the explicit mention of the hadith, ten mercies descend when Durood is recited once. The Quran Majeed on the other hand implies that ten curses of Allah Ta'āla descend on the person who utters one disrespectful statement (*nauthubillah*) with regard to the elevated rank of Rasūlullāh *sallallāhu alaihi wasallam*. Thus, Allah Ta'āla mentions ten words of curse for Walid bin Mughirah as a punishment for his mockery of Rasūlullāh *sallallāhu alaihi wasallam*. These curses, viz.

حَلَّافٌ - مَهْمُومٌ - فَتَّانٌ - مُسَيِّئٌ - يَهْجِي -
مُتَأَمِّرٌ لِلْخَيْرِ - مُعْتَمِدٌ - أَثِيمٌ - مُعْتَلٍ - مَكْذِبٌ لِلْآيَاتِ

are mentioned in The Quran in reply to Walid bin Mughirah's statement of disrespect, viz. "These are fables of old (or fairy tales), to which the Quran refers in the following āyat:

وَرَوَّاهُ إِذَا شِئْنَا عَلَىٰ بَعْضِ الْأَقْوَامِ ۝

"When Our āyāt are recited to him, he (sarcastically) says: 'These are fables of former people.'"

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَىٰ آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَىٰ إِبْرَاهِيمَ وَبَارِكْ عَلَىٰ مُحَمَّدٍ وَآلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَىٰ إِبْرَاهِيمَ إِنَّكَ خَيْرُ مَنْجِيٍّ ۞

O Allah! Bestow Durood on Muhammad and on the Family of Muhammad as You had bestowed Durood on Ibrāheem. And, send blessings on Muhammad and on the Family of Muhammad as You had sent blessings on Ibrāheem. Verily, You are most praiseworthy and venerable.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَىٰ آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَىٰ إِبْرَاهِيمَ إِنَّكَ خَيْرُ مَنْجِيٍّ اللَّهُمَّ بَارِكْ عَلَىٰ مُحَمَّدٍ وَعَلَىٰ آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَىٰ إِبْرَاهِيمَ إِنَّكَ خَيْرُ مَنْجِيٍّ ۞

O Allah! Bestow Durood on Muhammad and on the Family of Muhammad as you had bestowed Durood on Ibrāheem. Verily, You are most praiseworthy and venerable. O Allah! Send blessings on Muhammad and on the Family of Muhammad as You had sent blessings on the Family of Ibrāheem. Verily, You are most praiseworthy and venerable.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَىٰ آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَىٰ إِبْرَاهِيمَ وَبَارِكْ عَلَىٰ مُحَمَّدٍ وَعَلَىٰ آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَىٰ إِبْرَاهِيمَ فِي الْعَالَمِينَ إِنَّكَ خَيْرُ مَنْجِيٍّ ۞

O Allah! Bestow Durood on Muhammad and on the Family of Muhammad as you had bestowed Durood on the Family of Ibrāheem. And, send blessings on Muhammad and on the Family of Muhammad as You had sent blessings on the Family of Ibrāheem among all the worlds. Verily, You are most praiseworthy and venerable.

اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ۞

O Allah! Bestow Durood on Muhammad and on the Family of Muhammad as you had bestowed Durood on the Family of Ibrāheem. Verily, You are most praiseworthy and venerable. And, send blessings on Muhammad and on the Family of Muhammad as You had sent blessings on the Family of Ibrāheem. Verily, You are most praiseworthy and venerable.

[7]

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ
عَلَى اِبْرٰهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ۞ اَللّٰهُمَّ بَارِكْ عَلَى
مُحَمَّدٍ وَعَلَى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى اِبْرٰهِيْمَ اِنَّكَ
حَمِيْدٌ مَّجِيْدٌ ۞

O Allah! Bestow Durood on Muhammad and on the Family of Muhammad as you had bestowed Durood on Ibrāheem. Verily, You are most praiseworthy and venerable. O Allah! Send blessings on Muhammad and on the Family of Muhammad as You had sent blessings on Ibrāheem. Verily, You are most praiseworthy and venerable.

[8]

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى
اِبْرٰهِيْمَ وَعَلَى اٰلِ اِبْرٰهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ۞
بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى
اِبْرٰهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ۞

O Allah! Bestow Durood on Muhammad and on the Family of Muhammad as you had bestowed Durood on Ibrāheem and on the Family of Ibrāheem. Verily, You are most praiseworthy and venerable. And send blessings on Muhammad and on the Family of Muhammad as You had sent blessings on Ibrāheem and on the Family of Ibrāheem. Verily, You are most praiseworthy and venerable.

The forms of Durood Shareef

Innumerable forms of Durood have been narrated by the Mashā-ikh. The book, *Dalā'ilul-khairāt* is a classical example of this. However, here we shall mention only forty forms which appear in the *Marfoo' Ahādith*.¹ Twenty five of these pertain to Salāt and fifteen to Salām.

These forty could be classified as forty Ahādith. In this regard, the following glad tidings have been given by Rasūlul-lāh *sallallāhu alaihi wasallam*:

"Whoever delivers to my Ummat 40 Ahādith regarding a Deeni issue, Allah Ta'āla will raise him in the gathering of the Ulemā and I will be his intercessor."

Durood Shareef being a Deeni issue by virtue of it having been commanded, is quite obvious. In the compilation of these Ahādith is the hope of the thawāb being doubled – the thawāb of the Durood and the thawāb of the tabligh (i.e. of propagation).

Before mentioning these 40 Ahādith, two forms will be cited from the Qurān Majeed by way of barkat (blessings). After the Ahādith, another three forms will be mentioned – two of the Sahābah and one of a Tābi'ee. This makes a total of forty five forms.

Should anyone recite these 45 forms daily, he will acquire the combined benefits attributed to the various Duroods separately.

¹ *Marfoo'* are such Ahādith the transmission of which link up directly with Rasūlullāh *sallallāhu alaihi wasallam*.

THE QURANIC FORMS

1 سَلَامٌ عَلَى عِبَادِهِ الَّذِينَ اصْطَفَى

May Salām be upon those servants whom Allah has chosen

2 سَلَامٌ عَلَى الْمُرْسَلِينَ

May Salām be upon the Messengers

THE FORTY HADITH FORMS

(1) The Forme of Salāt

1 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَآئِرْزَلِهِ الْمُتَعَمِّدِ
الْمُهَرَّبِ عِنْدَكَ -

O Allah! Bestow Salāt (Durood) on Muhammad and on the family of Muhammad, and deliver him to your closest Proximity.

2 اللَّهُمَّ رَبِّ هَذِهِ الدِّينِ الْأَخْوَةِ الْقَائِمَةِ وَالصَّلَاةِ النَّافِذَةِ
صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ عَيِّ رِضَالًا تَسْخُطُ بَعْدَهُ أَبَدًا

O Allah! Rab of this everlasting call (i.e. the Alhān) and beneficial Salāt (i.e. the Namāz)! Bestow Durood on Muhammad and become pleased with me in such a manner that You will never ever become displeased.

3 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ وَصَلِّ عَلَى
الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ

O Allah! Bestow Durood on Muhammad, Your servant and Your Rasool. Bestow Durood on the Mu'mineen and Mu'rinnat and on the Muslimeen and Muslimaat.

4 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَبَارِكْ عَلَى
مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَارْحَمْ مُحَمَّدًا وَآلَ مُحَمَّدٍ
كَمَا صَلَّيْتَ وَبَارَكْتَ وَرَحِمْتَ عَلَى إِبْرَاهِيمَ وَعَلَى
آلِ إِبْرَاهِيمَ إِنَّكَ خَبِيرٌ بِمَجِيدٍ

O Allah! Bestow Durood on Muhammad and on the Family of Muhammad. Send Blessings on Muhammad and on the family of Muhammad. Have mercy on Muhammad and on the Family of Muhammad, as You had bestowed Durood, sent Blessings and mercy on Ibrāheem and on the Family of Ibrāheem. Verily, You are most praiseworthy and venerable.

5 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ
عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ خَبِيرٌ بِمَجِيدٍ اللَّهُمَّ بَارِكْ عَلَى
مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ
إِنَّكَ خَبِيرٌ بِمَجِيدٍ

O Allah! Bestow Durood on Muhammad and on the Family of Muhammad as you had bestowed Durood on the family of Ibrāheem. Verily, You are most praiseworthy and venerable.

O Allah! Send blessings on Muhammad and on the Family of Muhammad as You had sent blessings on the Family of Ibrāheem. Verily, You are most praiseworthy and venerable.

6 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ
عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ خَبِيرٌ بِمَجِيدٍ وَبَارِكْ عَلَى
مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ